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letters of missionaries on the field, so that entire confidence may be placed in his statements. The chapter on "Civilization and Baptist Missions," in which he shows the indebtedness of civilization to missions for geography, science, languages, literature, education, social improvement, and commerce, is deeply interesting and significant. To have condensed the history of so great and so varied a work into a volume of readable size—to have given, in fact, the very cream of the history, and to have made it, as he has, not a mere skeleton or epitome, but a work of thrilling interest, is an achievement worthy of any historian. The day is not far in the future when it will be recognized that the most influential force in the world's history during the nineteenth century was the work of Christian missionaries.

Every Christian denomination ought to have a history of its missions similar to this, and a Christian pastor could do no more valuable service than to secure the reading of such a book by every member of his congregation.

We cannot but wish that the author had indicated, by footnotes, where his readers might find fuller details respecting the interesting events mentioned in the history.

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DIE KATHOLISCHE LEHRE VOM ABLASS VOR UND NACH DEM AUF-TREten LUTHERS. Von ANTON KURTZ. Paderborn: Ferdinand Schöningh, 1900. Pp. 308. M. 6.

THIS year Pope Leo XIII. has granted to the world "the extraordinary graces, privileges, and plenary indulgence of a jubilee." A book, then, which, like the present, treats of indulgences, and especially of jubilee indulgences, is attractively seasonable.

A twofold mental movement evidently impelled this publication. The author, as a historian feeling the modern tolerance which treats with leniency the villains of the populace, wished to vindicate somewhat from long-continued odium that disreputable Dominican, Johann Tetzel. As an ecclesiastic, too, jealous for his church's invariability in doctrine, he wished to remove an opinion, general both among Protestants and Catholics, that, in the exercise of a commendable mobility, and in consideration of the gradual rise of ethical standards among its adherents, his communion had tacitly withdrawn from the extravagant positions regarding indulgences on which Luther warred. To do this

he shows that Tetzel's views harmonized with the teachings of the Roman church both now and then.

In prosecuting this task he presents, of course, the church's present views on indulgences. This doctrinal synopsis, concisely and clearly expressed, carefully digested under headings, copiously supported by authorities, and, as issued "mit kirchlicher Druckerlaubnis," perfectly reliable, is the most important part of his work.

The teachings of the church on indulgences in Tetzel's time he finds in certain passages occurring in documents published at the close of the fourteenth and beginning of the fifteenth centuries. These extracts, compacted according to subjects, translated in the text, with their originals (Latin and Middle High German) in footnotes, compose the bulk of the book.

The present teaching of the church agrees with that of Tetzel; the past teaching agrees with the same; of course, present and past teaching agree. Our author is painfully successful. He demonstrates that doctrinally the Roman Catholic church of today is the church of Luther's antagonism.

The intense mediævalism of this book deprives it of all present practical force, either polemic or irenic. The *rappoart* so necessary between parties at issue, if there is to be persuasion or conviction, is not here.

Incidentally we may note that the linguist will find it interesting to contrast the German in the excerpts from the monkish tractates, rough, stiff, Latinized, with that language as it flows flexible and musical from Luther's pen.

The development of the doctrine of indulgences is not alluded to. Did it, indeed, have a development, or did it spring an autoschediasma from the brain of Boniface?

The book, within the limits of the author's purpose, is a considerable contribution to dogmatics.

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THE THEOLOGY OF ALBRECHT RITSCHL. By ALBERT TEMPLE SWING. New York: Longmans, Green & Co., 1901. Pp. xiv + 296. \$1.40, net.

PROFESSOR SWING has sought to set forth in untechnical language the fundamental thought of Ritschl. He states his purpose to be, not